man. In contrast with the traditional biological approach (that which neglects or ignores the psychical aspects of the organisms's activities), the psychological approach has too much emphasized the unity of the mental functions ; it has insisted upon the unity of consciousness, or the unity of the stream of mental activity neglecting or ignoring the many indications of lack of unity and harmony, indications of multiplicity of streams of mental activity within the one organism, and of conflicts and disharmonies between them.

Here I must interject a protest against a traditional and too narrow conception of the psychological approach to the organism—namely, that which conceives it as relying solely upon introspection by the psychologist and introspective reports to him of the experiences of the human subjects whom he studies. Introspective observation and report provide only one half of the data of psychology. The other half (and the larger, if less crucially important, half) of the data are provided by observation of the objective signs of mental activity, the gestures, the facial and other emotional expressions, and the bodily performances, incipient, partial, or completed, of the subjects studied. The fiction that psychology is a purely introspective study has done much harm, tending to keep it from its true place among the biological sciences.

It is chiefly by way of this second kind of psychological observation, and more especially such observation applied to subjects suffering from mental disorders of many

kinds, that we gather the clearest indications of the multiplicity of concurrent mental activities in the one organism. Most striking evidence is that afforded by the rare cases of pronounced dual personality, cases in